NAZARENE THEOLOGICAL SEMINARY LIBRARY

ZIONS HERALD

New England Methodist Monthly

- WHY I SAID "NO" AGAIN
  by Dr. Willard Uphaus
- RELIGION IN RUSSIA
  by the Rev. Dr. James R. Uhlinger

JANUARY, 1960

75717

1960

ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 138 No. 1 January, 1960

From Our Readers 1

Editorials 2

Why I Said "No" Again, by Dr. Willard Uphaus 3

Dr. Uphaus Sentenced 5

N. H. Methodist Minister Says Dr. Uphaus Wrong 6

Religion in Russia, by the Rev. Dr. James R. Uhlinger 7

Total Commitment, by Kenneth E. Whitney 9

Centennial Observance at St. Andrew's, Jamaica Plain 11

Asbury Church Organized at Glastonbury, Conn. 12

Methodist Youth Fellowship Presidents Meet at Ridge 14

Higher Call 16

World Peace Board Meets in Chicago 17

70th Anniversary Dinner of the New England Deaconess Assn. Held 18

135th Anniversary Celebrated at Chicopee Falls 19

Vincent P. Clarke Named to Judicial Council 23

Warren C. Carberg, *Editor*

Subscriber to Ecumenical Press Service. Member of the Associated Church Press.

Published monthly by the Boston Wesleyan Association at 581 Boylston Street, Boston 16, Mass. Second Class postage paid at Boston, Mass. Telephone Boston, KE 6-5160.

No payment is made for unsolicited manuscripts.

Subscriptions: one year, $3.00; two years, $5.50; three years, $7.50. Foreign, $4.00 a year. Single copies, 25 cents.

Printed at the Industrial School for Crippled Children
241 St. Botolph Street, Boston

From Our Readers

Dear Mr. Carberg:

Anyone with doubts about New Haven support for Willard Uphaus should have been at the Yale School last evening at a meeting sponsored by the New Haven Chapter of the American Civil Liberties Union. The crowd had to be moved to a larger hall and probably 50 people were standing around the edges of the room. Professor Thomas Emerson of the Yale Law School spoke on the legal aspects of the case. Willard gave a blow by blow story of the case and I spoke of the moral aspects of the matter.

Rev. George Teague ran an announcement of the meeting in two issues of the Bulletin of the First Methodist Church and attended the meeting himself. There were a number of First Church people there.

You did a swell job on that issue of ZH with Willard and Ola. All good wishes,

Cordially,
LOYD WORLEY

On the Cover . . .

Dr. Willard Uphaus and a group of his supporters shown praying in front of the Merrimack County courthouse at Concord, N. H. where on Dec. 14 he was sentenced to a year in jail on a civil contempt charge. Dr. Loyd Worley, pastor of the First Methodist Church in Hartford, Conn., leader of the meeting, stands in the left foreground.

Inside Front Cover . . .

Dr. Uphaus gives his wife a farewell kiss as he prepares for his departure to jail, for one year, with a possible reduction in sentence "for good behavior."

Back Cover . . .

Dr. Uphaus smiles cheerfully at his supporters as he starts for Merrimack County Jail, Boscawen, N. H., and a prison cell where he is now serving a sentence of one year. With him are Sheriff Clyde Parker at the left and Deputy Sheriff Lloyd Stone at the right.

Editorial

True To His Faith

When Willard Uphaus responded to a demand that he reveal the names of his guests at World Fellowship, Inc., he replied:

"I believe that it is mean and contemptible to bring innocent people into public squalor and the possible loss of livelihood. Your Honor, it is not my purpose today to be defiant or contemptuous . . . but before God and before my friends here, I can do nothing else than to say 'No.' "

The entire Methodist world, with the possibility of a small group of dissenters, applauds his refusal to inform on the grounds of conscience.

We believe that his year's contempt sentence was excessive but, like Willard Uphaus, we bow to the decision of the court.

However, we must say for the record that we believe that the investigation of New Hampshire's Attorney General into World Fellowship, Inc., was an error founded on a misconception. We will not attempt to analyze or define other possible motives which he may or may not have had.

Suffice it to say, that most, if not all people today, freely concede that World Fellowship Inc., is neither Communist cell, nor is it an espionage center.

As the *New York Times* stated in its editorial on Civil Liberties December 15, the day after Willard Uphaus was sentenced:

"As recently as yesterday a scene took place in New Hampshire Superior Court that must disturb every American who cares about Civil liberties. A 69-year-old 'Christian pacifist' named Dr. Willard Uphaus was sentenced to jail for contempt because he refused to give the state's attorney general, ardently conducting an anti-subversive investigation, a list of persons who a few years ago attended a Summer conference center of which Dr. Uphaus was director. Earlier this year the Supreme Court in a closely split decision upheld the attorney general, although Justice Brennan, speaking for the minority of four, asserted that "the investigatory objective was the impermissible one of exposure for exposure's sake." The State of New Hampshire has the law on its side—if only by the narrowest margins; but this is clearly a case, in the name of individual conscience and civil liberty, for the exercise of clemency."

If the Willard Uphaus case has done nothing else it has brought to the consciousness of the entire nation the need for a more careful scrutiny of the whole matter of civil liberties under our Bill of Rights.

Paid TV May Be The Answer

All of us have experienced emotions that ranged from simple annoyance to actual nausea as we have been compelled to watch beer- and cigaret-sponsored programs ad infinitum.

Beer and Cigarets: sometimes it seems that these two harmful and unnecessary products have taken over our most popular medium of mass communication.

If the advertisers were to take over our daily newspapers with the same degree of control, what would happen? This question must have occurred to more than one TV viewer.

Oh, yes, if that misfortune ever should come to pass, the advertisers would probably permit a small percentage of news mixed in with the want ads but the news would be carefully restricted so that it did not hurt sales.

Today, commercial TV sponsors control the major part of the best viewing time. Naturally they want to have the largest mass audience for their commercials.

We are only just beginning to find out that not only are the quiz shows rigged but that the commercials are also rigged.

The recent probe has brought to light such disgusting revelations that the foam on one glass of beer appears to be more enticing because one glass has been soaped and the other has not; or one scouring preparation apparently acts better because the televised demonstration used an emery coated cloth in addition to the cleaning compound.

The rating earned by any show would not be a matter of juggled public sampling figures, but would show directly in the coin boxes on the TV sets, or through monthly or weekly payments made by viewers, whichever way subscription television would operate.

We must realize that we must correct the rigging of quiz shows. But this is only a minor reform. We must dig deeper than that. Otherwise those who have seized and abused TV for selfish reasons will continue to work against the public interest.

Why I Said "No" Again

by Dr. Willard Uphaus

There have been many days to reflect soberly on the issues in my case since I was first held in contempt by a Superior Court in New Hampshire for not turning over the guest lists of World Fellowship to Attorney General Louis C. Wyman. On that day, January 5, 1956, I told the Court that I could not in good conscience comply, since doing so would be in violation of Biblical teachings against false witness, our Bill of Rights which protects freedom of religion and of assembly, and the teaching of my church against "guilt by association."

Time has only served to clarify my convictions and convince me that I must stand fast whatever the consequences. The decision of the U. S. Supreme Court in sustaining the lower courts in New Hampshire involves much more than the fate of a single individual. We are dealing with the question of the relation of church and state and the survival of the right to think and assemble freely in the interest of social justice and world peace.

Therefore I said "no" again to Mr. Wyman.

1. If the Attorney General of New Hampshire had broken me, his victory would strengthen the inquisitors in other states, especially in the South. The 5-to-4 ruling of the high court has given the green light to all those reactionary forces ready to destroy leadership in the integration movement. If Willard Uphaus had given up and informed on innocent people who met at World Fellowship Center for restful vacations and conferences on democracy, race relations and peace, and thus helped undermine faith in free discussion, he would have weakened the organized efforts of Negroes and whites in the South who are striving to eliminate second-class citizenship and forever rid our land of the humiliation heaped upon a part of our people because of their race and color.

If I had done this, State vigilanti and inquisitorial movements would have been encouraged. Members of the National Association for the Advancement of Colored People, of the churches and of the unions would have been further harassed when they took stands.

The Attorney General affirms that "no witness in his investigation has ever, at any time, been treated other than courteously." It is characteristic of the refined inquisitorial techniques of this period that they are not designed first to destroy the body, but destroy the soul and spirit of man. I need not forewarn those who understand the emergence of a police state. At the right time, when the freedoms are sufficiently crushed, the suave gentility is laid aside and the snarling teeth of the wolf are exposed.

2. From the standpoint of one's conscience and self-respect, Mr. Wyman asked me to do one of the most degrading things a human being can do—to inform on others in such a way as to bring embarrassment, public scorn, abuse, and at times loss of bread upon them and their families. Our religious tradition has characteristically despised the informer. "He who puts his neighbor to public shame is considered as if he shed blood." "Man should rather have himself thrown in the furnace than put his neighbor to shame."

Professor George Williams of Harvard has published a paper entitled "Reluctance to Inform" in which he says "Reticence about giving names or other information which could lead to official or social harassment of the persons' names, has historically entered so deeply into the conscience and more of men in a free society that we are scarcely aware of how ancient the impulse is and how venerable are its sanctions." "No one" says he, "was held in greater contempt by the Jewish community than the informer. He was likened to a serpent." "Likewise, the Christians before Constantine's conversion, who were often hunted down and killed, looked upon informing as a most hazardous and odious form of defection." At the end of the persecution the Council of Arles, convened by Constantine in 314, enacted a canon that every churchman be degraded who had handed over in the time of persecution, the sacred vessels, copies of the Scripture, or the names of the brethren. The Spanish Council of Elvira, at about the same time, called for the excommunication, without reconciliations even on the deathbed, of any delator—that is, informer—who has caused the proscription or death of the persons informed against.

Professor Williams quotes from the records to show an act of valor on the part of a member of the Anabaptist sect, hounded by both the civil and ecclesiastical authorities. Her name was Elizabeth. The quotation sounds as though it had been taken from the record of the Un-American Activities Committee.

The Council (the inquiring body) at her hearing proceeded to demand the names and whereabouts of all her friends:

Elizabeth replied: "My God has commanded me to love the Lord my God and to honor my parents. Therefore I will not tell you who my parents are."

Council: "On this we will not further press you; but we would know what people you have taught."

Elizabeth: "Oh no, my lord, let me in peace concerning them. If you ask me about my faith, I will answer."

Council: "We will use such severe measures on you that you will conform."

Elizabeth: "I trust, through the grace of God, that He will keep my tongue, so that I shall not become a traitor and deliver my brother's name to death."

My friend, Rev. John Evans of Columbus, Ohio, preached a sermon on the case of Willard Uphaus called "How Free Is A Man?" Said he, "The right of private

conscience is more important than any other expression or action of the person can be. In our land with our heritage of religious freedom this is the basic and, sometimes, the ultimate freedom. To be ordered to inform about another person is the final invasion of personal conscience by the machinery of the state."

I could tell you of the embarrassment of good citizens who came to World Fellowship, simply because state police obviously came by to take their auto license numbers. These people live in various states. Mr. Wyman, early in the investigation, made an important point of the fact that he and like-minded state attorneys general, kept a cross file on persons under investigation. This part of the machinery of surveillance and intimidation leads to calls on one's neighbors by the FBI, with a resulting chain of gossip and a reign of suspicion.

This power of an official or of a committee to inquire concerning the most private and sacred matters of conscience and belief sows seeds of distrust, destroys the character of the informer, and undermines the community. Not too long ago a Federal Court in San Francisco warned:

"It is not amiss to bear in mind whether or not we must look forward to a day when substantially everyone will have to contemplate the possibility that his neighbors are being encouraged to make reports . . . about what he says, what he reads, and what meetings he attends."

An honest person can have no part in this kind of thing.

3. I have made some reference to our Judeo-Christian tradition with respect to informing. May I say a word about the relation of this part of our tradition to the whole of the religious tradition. A study of the Old and New Testaments as well as works of religious history shows that throughout time there has been the struggle between the priestly and the prophetic, between the forms of religion and the real substance, between those who prostitute religion to satisfy their ambitions or to keep a safe place and those who see in prophetic utterance, a constant stimulus to make things better for the people on this earth. If I had been satisfied to limit my faith to prayers and hymn singing, and I am not against prayers and hymn singing, and not to work for peace at World Fellowship through welcoming people of all points of view, including the social and political and religious radicals whom Mr. Wyman does not like, he would not have been concerned.

I took occasion to look again into the record of the closed Hearings on Communism and Religion held by the House Committee on Un-American Activities in New York, July 6-14, 1953. Dr. Harry Ward has made a brilliant analysis of the deception of the Committee and the complete rottenness of paid informers in a publication of the Religious Freedom Committee. The Committee repeatedly denied that religion was under any sort of investigation. Even at the opening of the Bishop Oxnam hearing Velde, then the Committee chairman, announced that "The hearing of today should not be interpreted by anyone as an investigation initiated by Congress into the field of religion. The Committee will continue to confine its investigation to those individuals whose activities have brought them under federal scrutiny." Imagine questioning a person like Bishop Oxnam—or any other pastor—solely as an individual apart from any congregation he served.

It turned out that some 150 religious leaders, mostly ministers and rabbis, were listed at this secret hearing. In September their names were in the headlines of the papers of the nation. They were put into the record and into the headlines as ministers of congregations, and so the pretense that religion was not being investigated was exposed. Imagine the pain and shock of those who never knew their names, lives and relationships, were being discussed in secret when they found themselves named in the papers with the insinuation of guilt and disloyalty.

In these secret hearings you have the spectacle of five paid witnesses without any knowledge of religion, testifying before the Congressmen about the history, nature and activities of religious organizations, and expressing judgments on the religion of their officers. Congressmen paid to know better, sat there and accepted as decisive and authoritative, the word of informers, completely without training or scholarship in the field of religion. One informer even came up with the trumped up profundity that there is no relation between communism and religion, when today more and more honest religionists, humanists and Marxists are seriously studying the relationship.

Benjamin Gitlow, the one who brought me into the record, testified that the Communist conspiracy "seeks to subvert the religious spirit on the basis of socio-economic creeds and seditious politics. It strives to poison the minds of a religious people with a destructive atheistic ideology cloaked in the name of social action, and religious interpretations based upon the Bible, that the religious agents of communist infiltration are wont to call prophetic religion."

But it was Manning Johnson who let the cat out of the bag, the fact that the Un-Americans are really out not to prove that Communists are subverting religion and the churches but to destroy prophetic religion of which they are truly afraid. In his testimony he charged Rev. Claude Williams with using scripture . . .

"in a very devilish way in the sense that he tried to show that the Blessed Savior was a carpenter and a worker, and he rebelled against the conditions during His day, and that they should follow His footsteps and rebel against social conditions in our day."

Is it any wonder that a Senator Eastland would like to make it appear that the Communists are subverting religion.

Willard Uphaus was one of 150 caught in this investigation in 1953. Said Gitlin to the Un-American Activities Committee, he is one of the "principal individuals involved in the Communist conspiracy to subvert the Methodist church for Communist purposes." Do you think our enemies do not plan their newspaper attacks on us? On the very same day, September 13, when 600 clergy were charged, in big headlines, with carrying on a pro-Soviet plot, the *Manchester Union Leader* dragged me into the picture. On the same day that Uphaus was charged with being a member of the pro-Soviet plot, Mr. Wyman was quoted in bold type as saying that he planned to investigate me. And according to the admission, Mr. Wyman began his investigation by asking the *Manchester Union Leader* for loan of records and other data in connection with a two-part story about Dr. Uphaus. This is the scholarly research which began our troubles.

(Continued on page 20)

Dr. Uphaus Gets Year Sentence

Dr. Willard Uphaus, 69-year old Methodist layman, went to jail for a year on Dec. 14, following a hearing in Merrimack County Superior Court, Concord, N. H., on a civil contempt charge.

Specifically, the jail sentence was imposed because he refused to turn over to the court the names of the guests at his World Fellowship Camp, Inc., in Albany, N. H., in 1953 and 1954.

In addressing Dr. Uphaus, Judge George Grant, Jr., the man who heard the case originally, said: "Dr. Uphaus, I have heard your counsel express the opinion you would not change or alter your position of January 5, 1956. But before you make that final I would like to urge very briefly upon you the thought that this is not a contest between you and the attorney general.

"What we did was reviewed by two higher courts, one the Supreme Court of the United States, which is certainly sensitive to injustices on the part of anyone.

"I shall now ask you if you are now going to comply with my order of Jan. 5, 1956, relating to the guest registry of World Fellowship."

To a defense objection, Judge Grant ruled that "I found him in contempt that day, and I think the contempt continues."

In answer Dr. Uphaus said: "At no time did any guest or World Fellowship speaker even suggest or intimate that there was a thought in our minds of subversion or an effort to overthrow the government of New Hampshire or of the United States. In fact it was supporting the welfare of this nation, this state and the peace of the world that was our purpose.

"The Bill of Rights is part of my life, and I wish to uphold it. I wish to uphold the constitution of New Hampshire, which guarantees the right of conscience.

"Your honor, I do not feel that in this instance, what I regard as loyalty to God and the Bible, this abhorrence of bringing innocent people into public scorn and possibly the loss of livelihood, I say I do not regard all this as opposed to my own loyalty to my country, the Constitution and the Bill of Rights.

"I am strengthened in my stand by the minority of the U. S. Supreme Court which said it was impermissible to expose for exposure's sake.

"We said we were merely meeting there to discuss problems of economics and religion. My loyalty to God is not in contradiction with my loyalty to this country or state. It is not defined in the orders of a court. It is standing in history in the presence of moral law, and of our heritage.

"And I hope to see the day, your honor, when laws that inquire into the thoughts of men and women and the rights of speech and press and assembly will be declared unconstitutional. I stand upon my conscience.

"In addition, I must indicate to you that what I do is not something growing out of what occurred yesterday, or at the first hearing of the attorney general. It grows out of 69 years of living, out of a grandfather who was a minister, out of a long, long life in the church. It is in this tradition that I stand today.

"I believe that it is mean and contemptible to bring innocent people into public squalor and the possible loss of livelihood. Your honor, it is not my purpose today to be defiant or contemptuous . . . but before God and before my friends here, I can do nothing else than say 'no.' "

Three character witnesses for Dr. Uphaus were presented by Atty. Royal France of New York, brother of a former senator from Maryland. These witnesses were: the Rev. J. George Butler, of the Jacksonville, Vt. Community Church, a classmate at Yale Divinity School; the Rev. George Teague, minister of the First Methodist Church of New Haven, Conn., where Dr. and Mrs. Uphaus are members; and the Rev. Robert Gussner, Cambridge, Mass.; regional secretary of the New England Fellowship of Reconciliation.

The sentence of the court read: "That Willard Uphaus is found and adjudged in contempt of this court. He is ordered committed to the Merrimack County Jail, and there to remain until purged of contempt—that is there to remain for one year from this date or until he purges himself of contempt, or until further order of this court."

Dr. Uphaus was taken to the County Jail at Boscawen, 14 miles from Concord. In the meantime Attorney Hugh Bownes of Laconia is appealing to the state Supreme Court to consider new legislation passed since the original hearing.

About 200 supporters, many in clerical garb, gathered on the steps of the courthouse to sing hymns and to pray prior to the opening of the hearing. They were led by the Rev. Dr. Loyd Worley of Hartford, Conn., a lifelong friend of Dr. Uphaus.

(Reprinted from "The New York Times," December 15, 1959.)

Dr. Willard Uphaus looks like a divinity school teacher, which he has been; like a good Methodist layman, which he is.

He looks not at all like the leader of unpopular causes. But he also has been that since his student days at Indiana University. Since those days, he has defied college faculties and presidents, Congressional committees, attorneys general and judges, and now, the Supreme Court of the United States.

Dr. Uphaus's latest and most arduous battle came to a climax yesterday when a New Hampshire Superior Court judge sent him to jail for a year or until he had purged himself of a contempt of court citation.

In his seventieth year, he is a slightly built man of medium height, with a shock of unruly white hair, a face that shows long exposure to all kinds of weather and a disarmingly gentle voice.

He was cited for contempt by the Superior Court at Concord, N. H., in January, 1956, for refusing to make public the names of his associates in World Fellowship, Inc. At that time, *The Boston Herald* called him a "stiff-necked-rebel-in-the-name-of-conscience."

Defines His Credo

Dr. Uphaus does not object to that description. But he prefers to be known as a "Christian Pacifist."

"That does not mean passivity," he explained. "It means enormous organizational activity for peace, not sitting around waiting for the Lord to do it. That means meeting the enemy, and loving him."

It was to "meet the enemy," he said, that he went to the Communist-organized World Peace Congress in Warsaw in 1950, for which he was roundly condemned.

(Continued on page 23)

N.H. Pastor Says Uphaus Wrong

Dear Sir:

The November, 1959, issue of *Together/Boston Area News Edition* contained an entire page on the case of Dr. Willard Uphaus. I wrote to you to protest against the errors of fact and the emotional bias of that article. In our correspondence you suggested that I present my opinions for publication. This "Letter to the Editor" is the article you have requested.

This is written to bring neglected facts to the attention of your readers. This is *not* criticizing Dr. Uphaus' personal convictions. I do disagree with his conclusions.

Dr. Uphaus is to appear in Merrimack County Superior Court next Monday, Dec. 14. By the time this letter is published, the choice made by Dr. Uphaus will be known. It is my sincere hope that he will not choose to imprison himself.

1. *Why am I concerned?* A wise decision can be reached only if it rests upon facts. The said article told much about Dr. and Mrs. Uphaus and his refusal to co-operate with the Superior Court. The said article did not tell a single thing about World Fellowship—its history since the early 1930's, its declared Aims, its program, or its status as a public stopping place for tourists. These facts are an important element in the case. There is much more involved than the conscience or good intentions of Dr. Uphaus.

I have attended World Fellowship meetings in 1956, 1957, and 1958. I have talked with Dr. Uphaus about World Fellowship. As one who has tried to gather facts by personal inquiry, I want others to reason from facts also.

2. *Is World Fellowship a religious organization?* According to the definition of "religious" in Webster's Collegiate Dictionary, it is not!

Its statement of Aims says, "World Fellowship interprets Faiths to include social Faiths as well as strictly religious Faiths." Dr. Uphaus explained (in a public meeting) that World Fellowship welcomed Socialists, humanists, agnostics, Marxists. Usually religion is associated with belief in God; for World Fellowship, belief in God is secondary to social purposes and, indeed, even unnecessary.

At no time, when at World Fellowship, did I hear reference to God other than by Dr. Uphaus or myself. The only religious activity I observed was prayer offered at mealtime. The guests referred to church or synagogue only in terms of their usefulness in effecting social change; religious organizations were considered to be tools for changing the social order.

Dr. Uphaus' reasons for serving as Director may rest upon personal religious convictions. But World Fellowship is *not* a religious organization.

3. *Is World Fellowship open to the public?* Yes! There is a signboard posted near Road 16 indicating the entrance; it invites all to enter. One guest told me he came in because he had seen the sign. Another guest had read an advertisement in a paper and planned an overnight stop. World Fellowship Center is a place open to the public and should be treated like any other convention center, motel, hotel, or rooming-boarding house. Since it is a matter of law (Chap. 353, Sec. 3, R. S. A., 1955) that *all* such institutions shall permit legally authorized persons to inspect their guest lists, Dr. Uphaus should comply with the law.

4. *Is there reason to investigate World Fellowship Center for possible subversive activities?* Is Mr. Wyman acting upon reasonable grounds in requesting the guest list?

The U. S. Supreme Court thinks so. (This is the same Court whose decision regarding school integration was applauded.) Justice Clark stated that "The record reveals . . . that 'not less than nineteen speakers invited by Uphaus to talk at World Fellowship had either been members of the Communist party or had connections or affiliations with it or with one or more of the organizations cited as subversive. . . .'" (79 S. Ct., No. 15, 1045) The N. H. Supreme Court thinks so; they sustained the Superior Court. The Supreme Court thinks Mr. Wyman is reasonable in this request, for the Court ordered Dr. Uphaus to comply.

My experience at World Fellowship raised questions in my mind. For example: (a) Why did one speaker advocate control of the majority of our citizens by an unidentified minority? (b) Why did another speaker, who stated she had been accused of holding Communist views, use church membership to disguise and promote her position? (c) Why does an organization devoted to peace. use pictures of Spanish Civil War (1936-39) Communist soldiers to decorate its dining room? As I do not know the answers to these and other questions, an investigation to learn what is happening at World Fellowship Center seems reasonable to me.

5. *Is Dr. Uphaus an "informer" if he obeys the Court?* According to an article by George H. Williams, an "informer" is a member of a persecuted minority group who reveals the names of his fellow members to the persecutors. One can only "inform" on his fellow members or ex-members.

World Fellowship Center is open to the public. The guest list is not a membership list. Guests do not think of themselves as members.

Does Dr. Uphaus imply that there is a secret membership list when he refuses to "inform"? Does he mean that some persons who attend World Fellowship Center are different from other guests? If so, then his refusal to "inform" is correct. But then the "public" nature of World Fellowship Center is a false front.

If there is *no* secret membership, and if World Fellowship *is* a public center, then Dr. Uphaus cannot be an "informer."

6. *Is Dr. Uphaus likely to spend his life in prison for refusal to obey the Court?* Only Dr. Uphaus can decide this. He can make the choice; he does not need to go to prison at all.

The U. S. Supreme Court stated that the sentence of imprisonment until "purged of contempt" is just. All *nine* Justices concurred on this point. The U. S. Supreme Court emphasized that "The defendant carries the keys to freedom in his willingness to comply with the court's directive." (*op. cit.*, 1046)

Dr. Uphaus' decision to withold the guest list has caused many to question the innocence of World Fellowship's activities. He has given the organization publicity by his stand, but he has not assisted the public with facts about the center. One must either accept Dr. Uphaus' word that everything is all right, or one must have unanswered questions. My questions, as of this date, are unanswered. Dr. Uphaus has not replied to my last letter of Nov. 10 to him in which some of the above points were raised.

I cannot agree with Dr. Uphaus' judgment. I believe that he should obey the Court.

QUENTIN L. HAND, *Pastor*
Suncook and Bow Mills
Methodist Churches

Religion in Russia

by the Rev. Dr. James R. Uhlinger, Minister of Wesley Church, Worcester

There is religion in Russia, but it is not as simple as it sounds to say so. The religious situation is complex and involved. Behind the obvious scene on the surface, are deep and intricate currents that color the whole situation.

Winston Churchill once gave his cogent summary of the U.S.S.R.: "I cannot forecast to you the action of Russia: it is a riddle wrapped up in a mystery inside an enigma." To see and photograph the cities, churches, clergy and congregations is one thing; there is always the inescapable inner feeling, the elusive impression, that is difficult to put into words. It defies expression, but it is there and it is very real.

Generalizations are difficult and dangerous when they concern Russia. Every fact and phase has its counterpart. Having said one thing, it is often possible to say the opposite with equal truth, for the Soviet Union is that large, diverse, complicated and contradictory. Religion in Russia is a riddle. Rather than discussing facts and figures, I would like to help you see and feel what came to me.

Sunday in Russia

We arrived in Leningrad late Saturday night and ate our first meal on Nevsky Prospekt, the main thoroughfare and business street in the heart of the city of four million people. After breakfast we walked in search of a church. Thousands of people flowed up and down the broad sidewalks. One block—two—five—ten blocks, but no church. A mile—two miles: stores and more thousands of people, but no church. The ceaseless soft roll of walking feet, human voices, and light traffic was never topped by pealing church bells. Sunday is a lonely experience in a strange country where church bells do not ring. No bulletin boards welcomed people to worship. The masses on the street did not want or need God.

Kazan Cathedral did come into view, but it is an exhibit of anti-religion now and does not open until Sunday noon. One other church was on Nevsky Prospekt. It was barricaded so people would not come too close. Pigeons filled the steps and entrances. An old woman in black with a heavy shawl over her head and shoulders fed the pigeons. The building was crumbling into decay. Shell holes from the 900-day siege had never been repaired. On top the cross looked lonely and pathetic. Our Intourist guide offered a matchless understatement, "It is not an active church any more." A complete tour of the city revealed very few churches with any sign of life.

By Tuesday we discovered the location of the Baptist Union Church and how to reach it. Far out in the poorer section of the city on a back street hidden behind buildings we found a little garden and a neat, crowded church. There were no autos; they come on foot. Those in the front stood so we could be seated. Every inch of space was packed. People stood in all the aisles, around the edges, in the balconies, and in the entrances. The service is two hours long; at the half way point some in the seats will quietly rise and motion to those who have been standing to be seated. This is repeated on Thursday night and three times on Sunday.

The air is close with more than a thousand people in so small a church. That is soon forgotten. The atmosphere is charged with spiritual intensity. Deep devotion is a mild way to describe the mood of the congregation. When one leads in prayer all join in soft whispered personal prayers. A tide of human prayer rises and breaks on the gate of heaven. During the three or four sermons of the service, notes are being written and handed from seat to seat toward the front.

Sometimes the notes come fluttering down from the balconies to be picked up below and passed to the front. A layman below the pulpit gathers the messages and hands them to the minister in charge. He reads them openly, and when he stands to pray all of these prayer requests are included in his petitions.

An assistant minister translated the prayer of a middle-aged woman, who prayed with feeling and intensity. "Oh Lord, you know all our troubles. You know the trials that we go through. We are tired and sometimes the way seems impossible. But you will help us. You will give us strength. You will open the way to us. We cannot help ourselves. We pray to you to help us. Then we cannot fail."

In Moscow later it was the same story, with 1,500 packed into a larger and more adequate church. The capable minister has four young assistants who are being trained for the ministry. Here there was an even larger percentage of young people.

The congregation was a balanced sprinkling of all ages. Hymn tunes are slow and words are drawn out with everyone singing and pouring their soul into the words.

Seats were reserved for us in the front row of the side balcony of the Moscow Baptist Union Church. At the end of the service the leader of our party brought greetings from America and told the people that churches in our land pray for them and will work with them for God's peace in the world.

After the benediction the crowds on the main floor turned, looked up, and waved their hands and handkerchiefs in our direction. Suddenly, it was as though a

company of saints from another world and another age, was saluting us. The Iron Curtain was leveled by the cross of Jesus Christ.

We were friends, brothers in Christ and members of one universal church. That was one of the feelings too great for words. About 500,000 members of the Baptist Union churches make up the chief Protestant witness in the U.S.S.R. They have come from the intricate and aloof ceremonialism of the Russian Orthodox church or from no church.

Against Russia's 208 millions they are a tiny minority, or, perhaps they are a purified, consecrated remnant.

Churches Crowded—But Only a Few of Them

The larger factor in the picture of religion in the Soviet is the Russian Orthodox Church. Leningrad is a city of 4,000,000 plus, with 55 churches today. Worcester with its 200,000 people has three times as many churches. That is the contrast that must not be forgotten. In city life in the U.S.S.R. there is a church for every 100,000 people. Think how American churches would be crowded under this ratio.

Moscow boasts of 5,500,000 citizens. In 1917 before the revolution there were 564 churches. Today between 60 and 70 are open and many of them are small and in the out-of-the-way places. Jews numbering 600,000 have one chapel and two small meeting places. A Polish Catholic church has one chapel.

What is the status of religion in Russia?

A faithful remnant remains. They go through fires, trials and tribulation daily. The pressure is against going to church. All of that went out with the old Russia is the open inference.

Modern, educated, emancipated citizens do not need the church and religious trappings that are medieval. The church is allowed to have no services of classes exclusively for children or youth.

All their Christian education comes through adult services they attend and in the home. This is the church of Revelation: it is being judged for past sins and weaknesses. All the lands are gone and the income with them. The only support comes from the gift of the people. Here is the economic reason for the opposition of Roman Catholicism to Communism.

Once the Russian Orthodox Church had wealth, palaces, lands, and property that brought immense income, but no longer. An Orthodox priest at Zagorsk said, "We are going through a trial—we are being purified—God will raise us up again."

The church was linked to the Czars more than to Christ. This is a hard, cruel thing to say. It is my honest impression after visiting the Kremlin Treasurehouse and eleven Orthodox Churches on the grounds now turned into museums.

From the fabulous, resplendent treasures of the Czars (no wonder there was a revolution!), visitors go through an arched door into the equally dazzling array of thrones, robes, scepters, and sacred altar pieces that belonged to the church. The Bible from the lectern is not the pure, unadorned Word of God, but an extravagantly covered showpiece of solid gold leaf with 700 diamonds and countless precious stones set into the ornamental Cross and design.

The Patriarchs and Czars reigned over the peasant masses side by side sometimes vying for power and more often supporting each other for the gains both enjoyed. Eleven churches are on the 60 acres of Kremlin lawns, and nine Patriarchs are buried in them. They are all museums now—no services are held—no church bells ring. The Church of Jesus Christ was never meant to hold temporal power with Caesar or Czars.

The true faith is encrusted with ceremonialism. Just as the Bible is encased in gold and studded with diamonds and gems, so worship in the churches and religion in the homes has been adorned with a glistening, but false, front.

The pure faith in Christ is overlaid with ritualistic practices. Stepping into a Russian Orthodox Church, the first impression is that of a bewildering array and conglomeration of gold leaf, icons, altars and ecclesiastical paraphernalia. The icons used so extensively in churches and homes are an index to the mind and spirit of those who worship.

They consist of a religious painting of the Holy Family, or Mary and Child Jesus, usually painted on wood. Over this is superimposed a gold or metal covering cut out so only the heads of the figures show through. To an American Protestant it became increasingly evident that the original Person and Work of Christ had been framed in picture form and embellished through the centuries with a costly, veneer cover to which much adoration and endless holy kisses were directed.

A baptismal service for four infants in a Moscow church dramatized this insight. First, the devil was expelled with prayers, incantations and the cross. Then, the holy oil was applied to the openings and major joints of the body after the howling babies had been immersed under less than clean conditions. More prayers and kissing of the cross followed by the removal briskly of the oil.

Finally, four tufts of hair were cut from each tiny head in the form of a cross, and the hair was rolled into a ball at which point I lost track of it. The cross was pressed to the lips of the mothers and infants as the wailing began to subside. All were devout and intensely sincere, yet the entire episode seemed to be a long way from the gentle hand of Jesus blessing the little children.

No Reformation ever came to the Russian Church. The masses turned away from the church and the Czars. After 1917 both became relics of the past. The impression given to the visitor to Russia is that it is not enlightened, modern, or the correct thing to do to go to church. This is held to be an unfortunate, benighted carry over from the past that a minority of simple folks and peasants cling to superstitiously. The church has no place in the new age for thinking, scientific-minded moderns is inferred if not stated badly. No wonder! The church concentrated on liturgy, beautiful as it is, with two and two and one-half hour services. Each church has its pulpit, but no prophetic voice was heard.

There was no social vision or consciousness. All the strengths and practices that make Protestantism virile in contemporary life seem to be lacking in the Russian Orthodox Church.

Having said all this it must be added that the Russian people, as a whole, have deep emotions and their very nature is close to a religious frame of mind. That is our hope.

The spirit and temperament of such a people will find no rest apart from God. Tears flow more easily than in

(Continued on page 20)

Total Commitment

Sermon given by Kenneth E. Whitney, President of the Young Adults Council of the New England Conference, at Laurel Park, Northampton

He is a first-year student at the Boston University School of Theology

"Do not think that I have come to bring peace on earth. I have come not to bring peace but a sword." Here we have one of the clearest statements of purpose that Jesus makes. He says that he has come to judge society; to set man against his culture and environment where culture and environment do not measure up to God's standards.

Reconciliation with or being at peace with society is not enough. Christ demands total commitment. His sword cuts clean, dividing unmistakably right from all right, dividing God's law from conventional morality; dividing the Kingdom of God from the world today; dividing God's total claim on our lives from the American way of life.

If, in the scripture it seems that the sword in Jesus' time had quite a bit of cutting to do, think of the cutting that it does today. It cuts right down through our business ethics, our political ethics and our own personal ethics. In this modern day and age one often asks, "How can one possibly be a Christian when every facet of our political and economic way of life is filled with selfishness and deceit?"

After the Korean War an American soldier, who was imprisoned in a Communist concentration camp, told a fantastic story of the brainwashing tactics used on the American prisoners of war. One segment of this story brings out an interesting point in reference to the Capitalist enterprise system of the United States.

We usually think of the industrial giants like Carnegie in steel and Rockerfeller in oil and Vanderbilt in railroads, as the great builders of American economic might. We also think of these men as founders of American opportunity—the place where the poor and oppressed can come and work in equal opportunity.

The Communist "teachers," as they are called, however, explained the contribution of these men in a different light. Instead of relating their merits as *freedom* builders, they told of the oppressed laborers which they exploited. They said that American railroads are built on the bones of mal-treated slaves (as they called them). Twisting the American values of rugged individualism, self-realization and capitalism into something quite brutish, they *convinced* some of the prisoners as to how oppressive the American way of life is.

Let's admit it. Our economic system does in some way act on non-Christian principles. To be a success in the business world, the simplest way is to compromise some of our Christian values with the social and economic morality of our way of life. What man in economic life can reject vigorous competition which may or may not exploit his employees or step on the toes of his competitors?

Or take another example in a work-a-day situation in many plants or factories in the United States which are organized by a union. A man desiring to give an honest day's work for a fair wage, as any good Christian would, is often prevented from doing so. Such is the case of a man who obtains a job and tries to work his best. He is told by union officials to slow down or else he will exceed the standard rate tacitly agreed upon by the union. If he persists, he loses his job. In some cases, during hard times, a man must fight in any manner whatever to even get a job so that his family might live. Miller in his book, "Christian Faith and My Job," calls this the "duty of unneighborliness."

These workers and business men, who have probably been brought up in Christian homes, and are probably ready to live in brotherly fashion with their fellow men, are caught up in a competitive cut-throat society where their very existence is an every day struggle.

The same situations develop in every walk of life whether it be professional, educational or political. We as Christians living in America, are confronted with two sets of values. One is popular morality, which seems to dominate American life and includes values which range the whole scale of rightness or wrongness depending on the situation, and the other is total morality or, as it is often put, "the total claim of Christ" which is the will of God shown to us by Christ Jesus. This morality is complete and uncompromising, completely and utterly affecting our every decision.

In some cases these two claims—that of Christ and that of society—coincide, but in others they completely pass each other by.

Most of us who are church trained and who have been brought up in good homes can manage fairly well, without too much strain, to keep from stealing or gambling or intoxication, and maintain general decency and honesty. This is probably because society ostracizes us if we act in this way. These are relatively minor choices, however, because they are dictated by society.

But this same society leaves unquestioned the ruthless, cut-throat competitive standards of business and otherwise social life. It leaves, while not totally unquestioned, yet accepted, the political machine which closes its eyes on graft and allows organized gambling to raise state revenue. It leaves unquestioned in the labor union circles the practices of slowdown, of featherbedding, of unreasonable strikes.

There is a basic conflict here, there must be in the minds of all believing Christians. If the claim of God is total on our lives, how can it be otherwise?

In reaction to this situation, the church has in some cases been able to stand up to this threat, and in other cases has fallen far short of being called worthy of Christ.

In the recent committee which was called to study the question of capital punishment, a deep concern of every believing Christian, a supposed man of God came out in favor of it, justifying his position on a twisted interpretation of the Scriptures. This is a segment of the church-going along with conventional morality and ultimately holding it back.

In other instances the church has withdrawn from society holding it to be evil and to be tolerated in hopes of a better hereafter.

In response to a question as to why he did not attack well-established nonChristian social practices, a minister said that he could not because he would lose parishioners. He said that as long as he could keep from hurting too many people, while yet keeping them somewhat in the fold, he was doing his job. If he was representing the church of Christ then the church better quit now for it is drawing its lines for a losing battle.

Another modern compromise with society that is popular now is the church conscience-soothing trend. To solve the conflicts of our modern age, the church hangs out on its door "Take your troubles to church and leave them there." If the sword of Christ cuts sharply and unswervingly, anyone who has troubles when he goes to church should have ten times as many when he leaves.

Let us now look more closely at what the sword of Christ does. When it cuts, what do we find? Do we find the claim of Christ on one side, and the American Way of Life on another? As we have shown, in part we do. Do we find ourselves on one side and our friends on another? Again, in part we do. Do we find part of ourselves on one side and part on another? And again—in part we do. But in a more general sense we find the claim of Christ on one side and cross of Christ on another. You remember in the Scripture that along with the sword, Christ brings a cross.

Part of the Christian Church has rejected this cross by withdrawing from society, but what good does that do? We are Americans; we live in a context of other Americans. Yes, the Church is not satisfied with all of the facets of our culture, but by rejecting culture altogether it is admitting defeat. Our job as Christians, as the Church of Christ, is to judge culture and society and change it so that the American way of life acknowledges the claim of Christ.

Now, of course, it is unrealistic to think that we as Christians could change things overnight by any abortive means. We owe our culture to a development of hundreds of years. It has evolved through struggle and creativity founded on history. All of the values in the American way of life have deep roots and to try to upset the evolutionary foundations of our institutions is dangerous. For example, take the integration struggle in the South. Racial prejudice in that part of our country has deep roots and to force instantaneously, the Christian ideal of the "Family of Man," living together in love and brotherhood is unrealistic. We can see for ourselves the results which are worse than the conditions leading to them. In matters such as these we need Christian witness through education and missionary activities prompted by love and Christian concern, not guns and bayonets.

An etomologist, observing a butterfly struggling to get out of a cocoon, felt compassion on it and with a knife slit open its cocoon to allow it to fly away more easily. When it was free it flew very feebly and eventually died an early death. This struggle was a step in its normal development, and when that step was omitted it was not strong enough to survive.

In Christ we see our ultimate goal of the Kingdom of God on earth, but this Kingdom must stand on a firm foundation of evolution and development. It is all well and good for the church to preach idealistically about the Kingdom but it is absolutely necessary to the Kingdom for the church to understand its own contextual society and concentrate on methods for bringing the Kingdom about.

If it refuses to progress with these methods of salvation, then it holds back society and soon society will leave the church to advance on its own, unguided. The prime example of this lies in segments of the Christian Church which try to drag medievalism of a by-gone day to the modern day. No wonder some people are crying that the Church has the answer to questions that nobody is asking anymore.

And if it jumps too far ahead it also fails, as shown in the many religious groups who tried to establish their own little kingdoms and died because society was not ready for them.

The church must be fully imbued with all the facets of society, else it cannot judge and direct society. Many are crying that the church is becoming too secular. If it doesn't, I'm afraid it is not bearing its cross. Of course, this is not to say that the spiritual side of religion is outmoded.

It is most essential; but the church must broaden its scope to include all of life so that the total claim of God can be validated.

The Church's only secular outreach is through its members. The Church is its members and we as its members have our task before us. To commit ourselves entirely to God may not seem to be very easy, but to compromise with relative morality is dangerous.

The results of our apathy are evident as we look at the political mess in our state. They are evident as we look at the crime rates and the degree of social inequality and degradation.

The results of our efforts are also plain as we look at the good in our society. Benjamin Franklin, in response to Thomas Paine's statement that the Church has proved to be worthless in society, said, "Well, I know the world is bad enough with it, but I should hate to see it without it."

The sword of Christ disturbs us, yet it shows us our cross. By bearing that cross we shall find the peace and rest promised us by him. By laying it down and turning from it our reward shall be nothing but turmoil and dissatisfaction.

INSURANCE
for every need

W. B. B. CHILD & CO.
40 Broad St. Boston

Lewis M. Hollingsworth
Henry C. Young

HAncock 6-5864

Jamaica Plain Centenary

The Christian churches and the Hebrew synagogues are the only organizations in our civilization whose primary purpose is to keep alive the moral and spiritual principles without which a decent world is impossible, said Bishop John Wesley Lord at the centennial observance of Methodism at St. Andrew's Jamaica Plain, Mass., on Sunday, Dec. 13.

"The Church must challenge the world to make religion total," he said, "And to make all life subservient to devotion to God and His purposes."

Bishop Lord stressed that the forces of history are on the side of righteousness.

"It is only man's intransigence, and willfulness and blindness that hold back God's coming. Truth, and justice and peace are within the kingdom that God has established and in which mankind must one day share. In Christ, God was reconciling the world unto Himself, but man may refuse to be reconciled.

"This is perhaps the greatest clue to suffering we may find. Man's refusal to accept the gift which God offers, man's unwillingness to prepare in the desert a highway for God.

Other participants in the service were the Rev. Guy H. Wayne, Boston district superintendent; and the Rev. James E. Pender, pastor.

St. Andrew's Church represents four congregations by merger. Included are the old Swedish Methodist Church of Boston, which became the Walnut Avenue Methodist Church and united with St. Paul's Church in 1948. In 1956, St. Andrew's Church on Centre St., Jamaica Plain, united with St. Paul's on Amory St. and the name became St. Andrew's. The last merger was consummated last November when the First Methodist Church in Jamaica Plain united with St. Andrew's.

The old German Methodist Church of Boston, began in 1852 with the pastorate of the Rev. Christian Grimm, a minister from the New York German conference. That same year the group bought a church on Shawmut Ave. at a cost of $2,600. In ten years the church had ten members and 30 probationary members.

Population changes necessitated a move to the location at Amory and Atherton Streets, where it was called

(Continued on page 15)

Speakers at the service in observance of the 100th anniversary of Methodism in the Jamaica Plain section of Boston at St. Andrew's Methodist Church. Left to right: the Rev. Guy H. Wayne, district superintendent; Bishop John Wesley Lord and the Rev. James E. Pender.

Observance of the 100th anniversary of the founding of Methodism in Jamaica Plain at St. Andrew's Church. On the platform are Bishop John Wesley Lord, the Rev. James E. Pender, pastor, and the Rev. Guy H. Wayne, Boston district superintendent.

New Church Born at Glastonbury

Bishop Lord Presides at Inspiring Service in Connecticut

The birth of a new church is a rare and momentous affair, filled with hope and inspiration.

At Glastonbury, Conn., the organizational conference for Asbury Church, the infant of the Boston Area, was held on November 22, in the auditorium of Buttonball Lane School.

Bishop John Wesley Lord welcomed 38 into membership in the new society. Bishop Lord was assisted by the Rev. Harvey Mousley, superintendent of the Norwich District and the Rev. John S. Wenzel, pastor. The Rev. John Post of Burnside gave the prayer.

Donald S. Housley, lay leader, welcomed the guests, who came from other churches in the district.

Dr. Mousley presided at the organization and election of officers. These included Mrs. Harold T. Everson, recording steward; Donald S. Housley, lay leader; Mark C. Benedict, church superintendent; and Mr. and Mrs. Angus Way, Walter Bannon, Thomas J. Grinnalds, Mrs. Philip Russo, Mrs. Ruth Powers, Mrs. George F. Edmonds, Mrs. Donald S. Housley, Mr. and Mrs. Paul Burdelsky, Blair Champlin, Mrs. Leo Gagnen, Robert E. Garrard, and Mrs. John S. Wenzel.

Trustees elected were Donald S. Housley and Allan Furber, one year; Warren R. Coons, Marvin L. Vest, George F. Edmonds, two years; Harold T. Everson and Mark Benedict, three years.

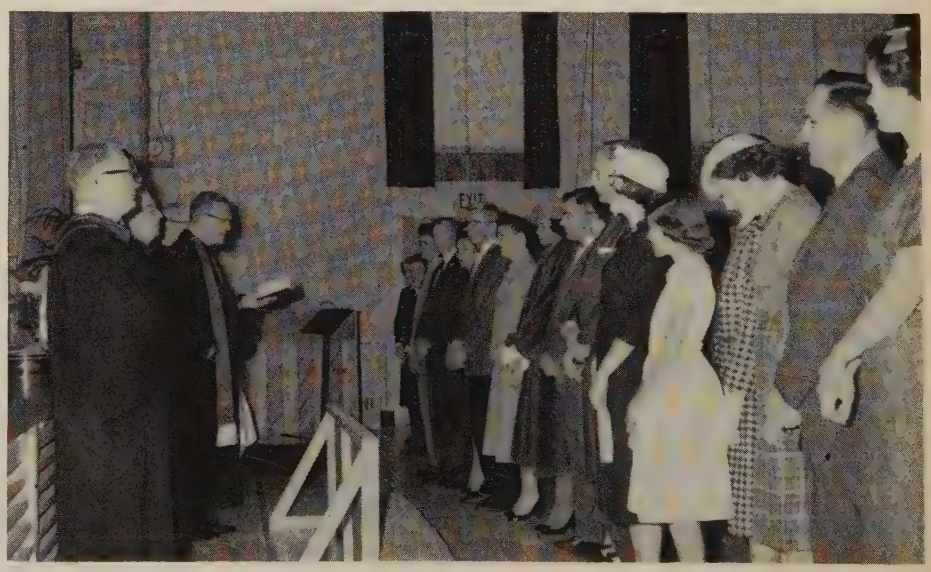
Commission chairmen: Mrs. Mark C. Benedict, membership and evangelism; Mrs. Warren R. Coons, education; Mrs. Allan Furber, missions; Allan Furber, stewardship and finance; Marvin L. Vest, treasurer and financial secretary; Mrs. Harold T. Everson, lay member to the annual conference and Paul Burdelsky, worship.

Asbury Methodist Church had its inception in the minds of the Rev. Dr. Mousley and the Rev. William O. Grunden when the latter was at East Glastonbury. Mr. Grunden, now pastor at Stafford Springs participated in the organizational conference.

Asbury Church in Glastonbury, Conn., is organized. Left to right: the Rev. William O. Grunden, the first pastor; Bishop John Wesley Lord, the Rev. Harvey Mousley, superintendent of the Norwich District; and the Rev. John S. Wenzel, the present pastor.

A door-knocking survey revealed that many families, once Methodist, were attending other churches. The first meeting of interested people was held July, 1958, to discuss the possibility of starting a Methodist church which would be nearer to the Center and to South Glastonbury. The first service was held Sept. 7, 1958, at the Buttonball Lane School.

During the first year the young congregation was served by the Rev. Mr. Grunden. During the Summer months the Rev. Alexander Haines of Bombay, India, now a student at Asbury Theological Seminary in Kentucky, was the pastor and, in October, the Rev. Mr. Wenzel became the first full-time minister of Asbury Methodist Church.



New members are welcomed into membership into the Asbury Methodist Church in Glastonbury, Conn., as the organizing conference was held in the Buttonball Lane School on Nov. 22.

Ancient Parable Illustrated

Members Increase Their Investment at Waltham Church

The modern application of the ancient parable recorded in the 25th chapter of St. Matthew's gospel, was aptly illustrated at Immanuel Methodist Church in Waltham, on Sunday, Nov. 29.

For on this day five weeks after members had been given $750 in new $2 bills, $1,900 was received in the collection at the morning service with more expected to come in later.

The Rev. C. Malcolm Keir, pastor, enumerated the various ways in which the members had put their talents to work in raising the money.

One woman, an accomplished oil painter, sold a picture. One man gave his overtime pay for one Saturday. Many young people earned their contribution baby sitting.

Christmas decorations, and candles were made and sold, as were pies, cakes, and baked beans. Three young men washed cars at Colvin's Mobilgas Station on Moody St. Home-made bread was sold. Some walked to save bus fare. Some made and sold piccalilli, others bought parts with the $2 and repaired radio and television sets.

Textile painting was done and the product sold. Aprons were sold. Others served dinners at their homes and sold them at a nominal fee.

Three members of one family combined their money, bought ingredients, baked pies, sold them, and turned in over $70. A number increased their money by self-denial, giving up something they wanted for the sake of the program.

The Commission on Missions will determine what project within the Methodist Christian Higher Education program the money will be allotted. Arnold Crowley is chairman of the commission.

Members of the Immanuel Methodist Church in Waltham, Mass., were given $2 each five weeks ago and told to make the money grow through the exercise of their talents. They did. Shown with the $1,873.33 collected yesterday are left to right: the Rev. John O. Dusenberry, associate minister; the Rev. C. Malcolm Keir, pastor; Mrs. Ernest Z. Clark, president of the Women's Society of Christian Service and Arnold H. Crowley, chairman of the Commission on Missions.

Copley Church Launches "Voice of Methodism" Program

"The Voice of Methodism in New England," a regular Sunday morning broadcast, emanating from Copley Methodist Church in Boston over Station WORL, was launched on Sunday, Dec. 6.

Bishop John Wesley Lord gave the closing message. These messages will continue each Sunday morning through a pre-taped arrangement. The Rev. John David Erb, pastor of Copley Methodist Church, is the regular preacher.

In announcing "The Voice," Mr. Erb said: "This is the beginning of a very vital outreach to all of our church, the shut-ins, those in hospitals, and all others who are not church goers. It will also serve as a valuable outlet for our common Methodist interests.

"We hope that this hour will expand to include all our Methodist institutions in New England, and may serve in the future for many of our preachers throughout the Boston area of the Methodist Church.

"The station has been heard from Nova Scotia to New York, but is difficult to reach in Western New England.

ZIONS HERALD will be eagerly awaiting news from those who are able to hear this broadcast far and near.

Is your BUDGET laboring hard to get its second wind? Give it a real lift by calling in

THE VAGABONDS' TRAIL

a beautiful Kodachrome travelogue with stereophonic concert. Spend an enchanting evening as an armchair vagabond, wandering from Britain to Norway. See the beautiful cathedrals, the charming countryside, the scenic grandeur of lands across the sea, and ease the load on that treasurer's mind. For details write to

MR. AND MRS. ROGER T. MOSS

80 Mt. Vernon St., Melrose 76, Mass.

Discuss Teen-Age Problems

Methodist Youth Fellowship Leaders Meet at Rolling Ridge

Problems vital to teen agers, such as smoking, drinking and early marriage were discussed at a week-end for Methodist Youth Fellowship presidents and vice presidents at the Methodist Conference Center at Rolling Ridge, North Andover, Nov. 27-28.

Organized by the Rev. Forrest White, conference youth director, with the aid of the planning committee, the conference placed great emphasis on Christian service, and stewardship. It also focused attention on the theme for the whole year, "We are in Christ's hands."

The Rev. Wayne S. Moody of Beverly gave three inspirational messages on the responsibility of Christian leadership. An offering was received for youth work in the Philippines, the world service project for Massachussetts United Christian Youth Movement.

One session was devoted to the instruction of correct parliamentary procedure to aid officers in the proper methods of conducting business meetings. Consideration was given to ways in which more religious emphasis could be given to the Christmas observance.

Young people were urged to do everything possible to prevent participation in Christmas parties where alcoholic beverages were served. Teenage sex problems and early marriages were discussed. Some attempt was made to set up proper sex standards and preparation for mature marriage.

The menace to health of drinking and smoking was also brought out. The leaders said that these habits were not only health hazards but that they represented bad stewardship. It was stressed that money spent in this way could be better spent for different kinds of church work.

Mary Lou Sprague, a missionary to Angola in Africa and now studying at Boston University, spoke of her work there. In connection with the observance of the 175th anniversary the Rev. Donald A. Williams, minister of the First Methodist Church in North Andover, sang his prize winning hymn. A big anniversary cake was then cut. The weekend concluded with the dedication service on Saturday night.

Three young Methodist leaders at "Presidents' Week-End" at the Rolling Ridge Conference Center at North Andover. Left to right: Ann Michele Dodge, Framingham, president of the Worcester District; Robert Beem, Needham, president of the Boston District; Robert Hartl, president of the New England Conference Methodist Youth Fellowship and chairman of the week-end.

Methodist leaders have informal chat before supper in their dormitory. These officers of their societies enjoy these talks which precede the actual devotional and business sessions of the conference.

Exchange students at "Presidents' " Week-End. Angela Brenck, Bonn, Germany, Rita Schneider, Windschneider, Germany; and Edwin Quimbao, Manila, Philippines.

Group of Methodist Youth Fellowship leaders study problems at Rolling Ridge Conference Center.

JAMAICA PLAIN

(Continued from page 11)

St. Paul's Church. German was spoken until 1924 when the congregation numbered so many second generation Germans that the district superintendent was petitioned to supply an English-speaking preacher.

The First Methodist Church of Jamaica Plain began in September 1855. Brother Pardon Case, who lived on what is now Rockview St., invited Dr. John Twombly to come to his home to preach to a small group which had gathered for Sunday services.

Dr. Twombly made the journey by stage or private carriage each Sunday. During the warm weather, Brother Case fitted up a chapel in a grove of trees on the top of the hill near his house.

In the grove was a huge rock called the "Boston Rock," because it provided a good view of the city. The rock served as a pulpit. Services were held here for several years. By 1859, the group had grown sufficiently to hire "Association Hall," on Centre St. for services.

In 1868 plans to build a meeting house were made under the direction of a new pastor, Thomas Bishop. He was given help by some of the more affluent members of the Bromfield Street Church. Jamaica Plain Unitarians also helped. The gothic stone church was dedicated on Oct. 5, 1870.

New — for 1960

THE UPPER ROOM COMPANION

A new venture in devotional literature

Designed for ministers, chaplains, theological students, and church workers, this book is a challenge to deeper daily devotions. Churchmen of various denominations develop devotional themes for each week. Same weekly themes as The Upper Room. Price, $1.00 per copy, postpaid. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue Nashville, Tenn.

THE NEW YEAR . . . . .

Our 151st !

With God's help and the reading of the Bible you can make it a better one for yourself and many others

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street
Boston 8, Massachusetts

Higher Call

Dr. Tully C. Knoles, delegate to eight Methodist General Conferences, and for 27 years president of College of the Pacific, died November 29 at his home in Stockton, California. He was 83 years old when death came from a coronary seizure.

Only the night before he had gone to Oakland to be crowned a 33rd degree Mason, the order's highest honor, and had returned in his usual high and jubilant spirits.

While studying at University of Southern California, Knoles took a student pastorate. Poor health interrupted both activities, and he turned to breaking horses on a ranch. Both Phi Beta Kappa and a football player, he returned to USC as a faculty member and was chairman of its history department when called to the COP presidency in 1919.

He led in the college's 1924 transfer from San Jose to Stockton and in its subsequent growth until his retirement in 1946. As chancellor he continued in active service to the school until two years ago.

He was elected a delegate to every Methodist General Conference from 1928 to 1944, including the Uniting Conference. For more than a quarter century from 1919, he was a member of the General Board of Education. He had honorary degrees from COP, Pacific School of Religion and Boston University.

With Dr. Knoles' death came the end of many cherished traditions—his distinguishing goatee; his 13 years as New Year's "crystal ball" speaker for the big San Francisco Commonwealth Club; his opening prayers at sessions of California-Nevada Annual Conference; his 35 years as anniversary speaker at First Church, Redwood City; his many years of riding his horse almost every day; his reputation as "USC's" oldest living quarterback; his annual delivery of the college's baccalaureate sermon.

On Dr. Knoles' 80th birthday, several hundred college, church and community leaders honored him at a banquet and added to the Knoles Foundation in Philosophy endowment.

Surviving are Mrs. Knoles, with whom he celebrated a 60th wedding anniversary last August, and their eight children, six of whom are educators.

Bishop Donald H. Tippett said, "Other men have been distinguished in one or another of these ministries—administrator, educator and preacher—but Chancellor Knoles excelled in all three."

A memorial service in the college chapel was conducted by retired Bishop James C. Baker, COP President Robert E. Burns and the Rev. George Goodwin of Central Church, Stockton, which Dr. Knoles attended.

The Rev. Edmond D. Lupien, 82, retired Methodist minister, died Nov. 18, at the home of his daughter, Mrs. Sidney F. Mason, High Street, East Pepperell, Mass.

He was born in North Brookfield, Jan. 29, 1877. He married Mary Alice Clark, June 8, 1904, and she died March 27, 1950.

He held pastorates in the French Mission in Lowell; and churches in Bondsville (Palmer), Barre and East Pepperell, retiring in 1942.

He is survived by three daughters, Mrs. Mason with whom he made his home; Mrs. Robert W. Mason of Sterling Junction; Miss Grace E. Lupien of East Pepperell and a son, H. Wesley Lupien of East Pepperell. He is also survived by three brothers and by nephews, nieces and grandchildren.

During World War I he served with the YMCA in France. He was a 50-year member of the Pequot Lodge, I.O.O.F. of Wayland; the Oxford Lodge, A.F.&A.M.; and he was Past Patron of the Clara Barton Chapter, O.E.S. Funeral services were held Saturday at 2 P. M. in the East Pepperell Methodist Church. Officiating at the services were the Rev. Frank Kaiser and the Rev. Dr. Ira J. Roberts, Worcester district superintendent.

The Rev. John Mason, 92, oldest clergyman in the New England Methodist Conference, died Nov. 17, in Natick.

He was born in Clinton, July 21, 1868, and was a graduate of the College of Liberal Arts, Boston University Class of 1896. He also was graduated from Wilbraham Academy.

Mr. Mason held pastorates at Blanford and Russell, West Warren, South Hadley Falls, Lynn, South Lawrence, Malden, Hyde Park, Needham Hgts., Somerville and South Walpole.

His wife, the late Mrs. Arabelle Persis (Fletcher) died in 1941. Surviving him are two sons: J. Philip Mason of Westwood, and Robert F. of Sebring, Fla.; and four daughters: Mrs. O. Sewell Palmer, Plainville; Mrs. Shaw Hudson, Winter Haven, Fla.; Mrs. Kenneth O. Peck, Attleboro; and Mrs. Robert Tripp, Natick.

Funeral services were held Thursday at South Walpole Methodist Church. The Rev. Maurice L. Bullock, former executive secretary of the Preachers' Aid Society officiated.

Mrs. Frank P. Fletcher (Susan E. McLaughlin), wife of the Rev. Frank P. Fletcher, died July 7, 1959, in Winter Park, Fla., after a long illness and a severe operation.

She was a graduate of Methuen (Mass.) High School and the Lowell (Mass.) Normal School and for a time taught school in Salem and nearby towns.

For nearly 40 years she had fulfilled a fruitful ministry as a preacher's wife and during these years she had but four parsonage homes, Sunapee, Lebanon, Littleton and Laconia, N. H.

On her husband's retirement in 1952 they went to their Summer home at York Beach, Me., and they wintered in Maitland and Winter Park, Fla.

She took a special interest in the work of the church school and the women's societies. She was twice a delegate to the W.H.M.S. and she was later active in the W.S.C.S. at the local, district and conference levels.

Aside from her church activities she shared in the work of the women's clubs and the O.E.S. In Lebanon and Laconia she served for a time as president of the Woman's Club and in Lebanon she became Worthy Matron of the O.E.S.

She had many hobbies and she was proficient in all of them. Among her outstanding characteristics were her love of people, her tactfulness, and her selflessness.

Funeral services were conducted in Winter Park by the Rev. Claxton Daggett, pastor. A memorial service was also held in the First Methodist Church in Laconia, N. H. Sharing in this service were the Rev. Ray H. Cowen, district superintendent; the Rev. Lewis H. Moulton, pastor; the Rev. G. B. Van Buskirk, and Mrs. Edna K. Newell, a former member of the Laconia church.

Dr. G. W. Wieting, a former member of the New Hampshire Conference, sang.

Her ashes were placed in the family lot in Glenwood cemetery in Salem, N. H.

"Here, conscious of love's debt we stand:
Here mourn our common loss a while,
But she, far in God's Gloryland,
Turns back to beckon with a smile."

World Peace Board Meets

The Methodist Church's Board of World Peace has gone on record in favor of banning nuclear tests, exploring the possibility of trade with Communist China, and asking all governments to declare complete disarmament as their ultimate goal.

Resolutions on these and several other subjects were adopted at the board's annual meeting in Chicago Nov. 23-24. They will be forwarded as memorials to the 1960 General Conference, which convenes in Denver, Colo., April 27.

The board also called upon the General Conference to authorize a carefully-selected commission of not more than 12 leaders "to study thoroughly the moral and theological problems involved in the relation of the Christian to new aspects of modern war." This commission would probably be named by the Council of Bishops and would make a four-year study, reporting their findings to the 1964 General Conference.

The proposed union of three of the church's social action agencies received the board's blessing. The board urged, however, that headquarters for the new united body be in Chicago or its environs, with a subsidiary office in New York.

The church's Co-ordinating Council is charged with making a study of the possible union of the Board of Temperance, Washington, D. C., and the Board of World Peace and the Board of Social and Economic Relations, both headquartered in Chicago.

The Board of World Peace now maintains a subsidiary office in New York, which specializes in conducting UN seminars. In the new plan, they would hope that this function might be continued by the board's successor division of the new agency.

The peace board also voted to favor three general secretaries for the new unit—one for each of the divisions.

The board also voted to recommend that the new united board have a subsidiary office in Washington, D. C., to serve all three divisions of the new unit which would be created from the present separate boards.

Excerpts from the board's resolutions on several international issues follow:

Testing of Nuclear Weapons

"We urge the United States and other nations involved in the negotiations to press for the consummation of a treaty banning nuclear tests and to observe the request of the UN General Assembly that no further tests be conducted while negotiations are in progress."

China—"We recognize that Christians certainly differ as to a wise policy in relation to the Communist government on mainland China. Admittedly, conditions exist which place limitations on any practical policy which can be formulated. Looking toward the day when the People's Republic of China can take its proper place in the councils of nations, we recommend that the United States use every opportunity to seek a settlement of major differences and a better understanding with Communist China. In this process, the U. S. should explore the possibility of trade with Communist China under the same laws and regulations that govern U. S. trade with the USSR and other communist countries. Furthermore, efforts should be made to provide for the safety of Taiwan (Formosa) and its people through the UN or other international arrangement. Throughout these steps, the U. S. should conduct informal discussions with its allies and important 'neutrals' on such questions as the admission of Communist China to the UN and the future of Taiwan (Formosa)."

Disarmament—"We firmly believe that Christians can be satisfied with nothing less than general and complete disarmament, and we call upon the U. S. and all other governments to declare this to be their goal and to move into this direction. Simultaneous with disarmament there must be growing recognition of international law and authority. If nations are not to settle their disputes by arms, there must be other channels for the submission of grievances and the achievement of justice. To this end we support the strengthening of the UN, the acceptance of its decisions, the wider use of its organs and agencies, and increased emphasis on International Court of Justice."

Nuclear and CBR Warfare—"Modern war with its reliance on 'nuclear deterrence' raises serious new moral and theological problems for Christians. When Christians contemplate the consequences of modern war, whether launched by intention or accident, they are increasingly forced to the conclusion that here is the greatest social evil of all. No longer is there any hope that resort to war, even to resist aggression, can secure justice or preserve important values. The spiritual callousness of men who resort to the mass destruction of their fellows and survive will be such that only pagan barbarism may remain."

Population and World Peace

The board reaffirmed a statement adopted by the 1956 General Conference: "We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God." The board also commended the World Council of Churches for the study it is conducting in this matter and expressed the hope that the third Assembly of the WCC will make an adequate statement.

Military Conscription—"When the present Selective Service legislation expires in 1963, a period of 23 years will have elapsed during which the U. S. has had on its statute books legislation providing for the military conscription of men. We look upon this system as alien to democratic principles. . . . So long as draft legislation remains in effect, we believe that all sincere conscientious objectors should be granted recognition and assigned to appropriate service regardless of whether they profess religious grounds as the basis of their stand."

ROTC—"We urge our Methodist-related colleges to re-think the question of the compatability of military training with Christian ideals."

(Continued on page 20)

N. E. Deaconess Association Dinner

New England Deaconess Association holds 70th anniversary dinner. Left to right: the Rev. Edson G. Waterhouse, chairman of the executive committee; Allister R. MacKay, president; Mrs. Warner C. Danforth, home superintendent; and Mrs. Robert W. Pope, home committee chairman.

One of the most pleasant social occasions on the Methodist calendar was the 70th anniversary dinner and reception of the New England Deaconess Association, held at the Deaconess Retirement Home in Concord, Mass., Nov. 21.

The residents of the home joined in the festivities and ate their dinners with the visitors.

The dinner was a complete smorgasbord affair with every possible delicacy on the menu.

Who's Who in the New England Methodist Conference was well represented. Bishop John Wesley Lord could not be present since he was attending the Council of Bishops Conference at Phoenix, Ariz.

The four district superintendents attended with their wives: the Rev. Guy H. Wayne, Boston; the Rev. Willard C. Arnold, Lynn; the Rev. Clarence F. Avey, Springfield; and Rev. Ira J. Roberts.

In charge of arrangements were the Rev. William H. Duvall, the new executive director, and Mrs. Duvall; and the home superintendent Mrs. Warner C. Danforth.

Guests of honor were The Rev. and Mrs. Ernest R. Case, Belmont; the Rev. Sydney Adams, New Bedford; the Rev. and Mrs. Edson G. Waterhouse, Watertown; the Rev. and Mrs. William J. Ogle, Natick; the Rev. Daniel C. Whitsett, Cambridge; the Rev. and Mrs. Glen D. Glazier, Cambridge; the Rev. and Mrs. Frank A. Danforth, South Boston; the Rev. and Mrs. Robert W. Huston, Malden; the Rev. and Mrs. Harold H. Cramer, Needham; the Rev. and Mrs. Robert M. Pierce, Milton; the Rev. and Mrs. Dalphas S. Barnett, Sudbury; the Rev. and Mrs. Hamilton M. Gifford, Newton; the Rev. William Clark, Episcopal Church, Concord; the Rev. Edwin Nylen, Congregational Church, Concord; Dr. and Mrs. Albert V. Danielsen; Mr. and Mrs. Warner C. Danforth; Mr. and Mrs. Edward McTernon, assistant superintendent of Emerson Hospital; Mr. and Mrs. Henry W. Webster; Mr. and Mrs. Allister R. MacKay; Mr. and Mrs. Ralph B. Emery; Mr. and Mrs. Robert W. Pope; Mr. and Mrs. Malcolm W. Chase; Mr. and Mrs. Edwin S. Anderson; and Warren Carberg, editor of ZIONS HERALD.

The Rev. and Mrs. William H. Duvall, at the 70th anniversary dinner and reception of the New England Deaconess Association, held at the Deaconess Retirement Home in Concord, Mass., in November. Mr. Duvall is the new executive director.

Chicopee Falls Church Holds 135th Anniversary

The Chicopee Falls Methodist Church holds its 135th anniversary observance on Nov. 15. Left to right: James Wareham, lay leader; the Rev. J. Russell Hite, minister; Bishop Lord and the Rev. Clarence F. Avey, district superintendent.

The fact that Charles Van Doren could not live with his deceit and that the public has demanded the end of such programming, should strengthen our belief in the quality of mankind, Bishop John Wesley Lord said at the 135th anniversary worship service at the Chicopee Falls Methodist Church on Nov. 15.

"The world today has need of this kind of faith, and it is this faith, that when exercised and made manifest in the life of churchmen, becomes a saving and redeeming power in the world," Bishop Lord said.

"We simply cannot indulge ourselves in the luxury of blind hatred of others with whom we are not in agreement. We must determine the direction of the wind. We must seek to understand why they behave as they do, and why we behave as we do.

"A spirit of self-righteousness and the failure to recognize that we are involved in all mankind is as dangerous as it is fallacious. Pretensions of virtue are as displeasing to God as pretensions of power.

"The reason that the Church has survived until this hour, rests in part upon its willingness to re-examine its own basic concepts of life and to change these concepts when they are not in accord with truth. God does not leave himself without a witness and the Church must be sensitive to the leading of the Holy Spirit lest it wander into paths of darkness and confusion.

"Such creative thinking may appear dangerous to some but it was ever said of the Christian he could outlive, out-think and outdie his contemporaries. Such thinking is bigger and better than the doubts of the cautious.

"We are not to let the world squeeze us into its own mould. We are to take the offensive. We are to overpower evil with good."

The Rev. J. Russell Hite, pastor, gave the invocation and the Rev. Clarence F. Avey, district superintendent, the scripture lesson.

The anniversary observance began with the anniversary banquet on Friday, November 13, at 6 P. M. The "anniversary waltz," was held Saturday night, Nov. 14. Lester Benard, president of the Couples' Club, furnished the entertainment.

INSURANCE

Ralph B. Emery

Gilmour, Rothery & Co.

Forty Broad St., Boston

Name Bishop Ivan Lee Holt to Area of Nebraska

Retired Methodist Bishop Ivan Lee Holt of St. Louis has been reactivated and assigned to administer the church's Nebraska Area, left vacant by the death of Bishop H. Bascom Watts on Nov. 3.

Announcement of Bishop Holt's assignment to Nebraska was made Nov. 19 by Bishop Dana Dawson of Topeka, Kansas, president of the South Central Jurisdiction's College of Bishops.

Bishop Holt will assume his new duties immediately and will administer the Nebraska Area from headquarters in Lincoln until after the meeting of the South Central Jurisdictional Conference in San Antonio, Texas, June 22-26, 1960. At that time a new bishop will be assigned to the Nebraska Area for the 1960-64 quadrennium.

Bishop Holt was elected to the episcopacy in 1938, following a 20-year pastorate at St. John's Church, St. Louis. He was retired in 1956 after six years as a bishop in Texas and New Mexico and 12 years as head of the Missouri Area.

Hold 60th Anniversary of Upham Memorial Church

Bishop John Wesley Lord was the preacher at the 60th anniversary observance of the building of Upham Memorial Methodist Church, Forest Hills, Boston, on Sunday, Dec. 6.

At the close of the morning worship service an anniversary dinner was served in the church dining room. Guests at the dinner included Bishop and Mrs. Lord, Dr. and Mrs. Guy H. Wayne, Boston district superintendent; the Rev. Daniel Kratz, president of the Jamaica Plain Ministerial Association; the Rev. and Mrs. Robert Bolton, pastor of Bethany Methodist Church in Roslindale; and the Rev. Richard L. Evans, the present pastor and Mrs. Evans.

The history of the church dates back to 1872, when the Rev. S. F. Upham, formed a class in Egleston Square and social meetings were held in different homes in the neighborhood. The same year, the Boston City Missionary and Church Extension Society bought land at the corner of Beethoven and Washington Sts. and erected a chapel.

The ground for the present church building was broken in November, 1899, on a site at the corner of Patten and Wachusetts Streets. The cornerstone was laid on Christmas Day, 1899.

RELIGION IN RUSSIA

(Continued from page 8)

America. Average Russians are so eager, receptive and friendly. At the opera Tosca, they were captured by the drama. Two girls in front of us sat with breath abated on the edge of the seats. Such sensitivity will not rule out God forever.

Tanya, our Intourist guide, was an epitome of a new generation. Her grandmother was a devout Russian Orthodox worshipper of the old school; her mother is a lecturer for the Communists and has no place for the church.

She, herself, is a well-educated young school teacher with a little boy three years old. In the front of the Baptist church in Leningrad hangs a large framed Bible text, "God is love."

Tanya had never been to a Baptist union service before. Informal prayers from the heart, and a practical sermon from the pulpit, were a revelation to her. Two days later she quietly whispered to Mrs. Uhlinger on the bus "tell me what does it mean, God is love." Evangelism reached out then and there to a Russian Intourist guide.

Seeking for God and Freedom

It is my supreme conviction that Russia will not be content always with the pseudo religion of atheistic Communism. There is more faith in God now than appears on the surface.

Sunday in Russia will always bring to my mind a scene in Zagorsk. The restless walking millions of Moscow were left behind on the city streets. Out in the country on the 25-mile trip to Zakorsk before noon we arrived at the sacred shrine and active seminary where 300 young men train for the ministry. Crowds converged on the little country town.

The walks and spacious grounds were filled with people. The main church was packed. It was difficult to squeeze in for standing room. Hundreds waited in line at a chapel to drink the healing water from an ancient spring. A continuous line in the original church prostrated themselves, kissed the floor, the icons, and the tomb containing the remains of Sergius, who founded the shrine in 1326.

I met three older women near the gate. They had been at worship and their faces were radiant, though their clothes were old and modest. I smiled—they smiled—and that is the invitation to conversation in Russia. Pulling the picture of my church back home out of my pocket, I managed to get the idea across that I was a minister in this church. Their surprise and delight were thrilling to see. I know my lack of long, black robes and clergy attire confused them.

The chubby-faced elderly woman in the center looked furtively to right and left to reassure herself. Then she pulled aside her shawl and reached into the neck of her dress to lift out a small cross on a broken chair mended with a string.

She placed the cross between her lips in the holy kiss, made the four-pointed sign in front of her face, and lifted her eyes and the cross toward heaven. Tears trickled out of the corners and down her seamed face.

We exchanged a solemn promise on the spot. She is praying for me and I am praying for her. Both of us agreed to pray for God's peace through Jesus Christ in the world. I will never forget those minutes. Suddenly the Iron Curtain was not there any more, and the love and peace of God was pulling the world together again.

WHY I SAID "NO" AGAIN

(Continued from page 4)

4. Finally, I want to express my deep appreciation for being included in the Committee of First Amendment Defendants. My case is the only one, I believe, arising from a state investigation. I wish I knew all the thirty defendants well. It is one of the purposes of this Committee to see to it that we do come to know one another and to see to it that we appear to the American people as human beings.

Our ideologies, our philosophies of life differ at points, but we have a common purpose, a common hope, a common dedication and that is to help through our struggles, make the First Amendment again assume its rightful place in American life. My friends, if a terrible war should come, the falling bombs are not going to stop to ask whether I am a Communist or a Methodist. Our struggle is profoundly related to the work for peace. How can we win the peace, if we dare not think, discuss, associate, dissent, organize—and peacefully?

I tell you honestly one reason there is a song in my heart is that I have been able to cross barriers of hate and vindictiveness to shake the hands of those who are said to be our enemies. I am proud that I have never joined in the campaign of vilification to make pariahs out of Communists. We are going to live together in this world. We have to; we ought to want to. Even when passing through the valley and the shadow I have faith that the long winter of cold wars will be over and that the thaw of springtime is approaching. Of course, in our hopes, we are perturbed by the unexpected morning frosts. Spring sometimes seems slow in coming.

There are such disheartening evidences at times that our connection with our historic past, our traditions of constitutional liberties and ethical religion, may be severed, because so many people have not been using their freedoms. Because they have not used them, they do not miss them. I feel ever so deeply that my life is not my own. I belong with my fellow defendants, with the many wonderful people who pray, give, write letters, protest, with our white and colored brothers in the South who are walking to freedom, even at the price of bombed homes, prison and the loss of life. I pray that I may not falter. I will not falter.

WORLD PEACE BOARD

(Continued from page 17)

Non-Violent Resistance to Evil—"In view of its authentic spiritual purposes, we, therefore, recognize non-violent resistance to evil as a valid form of Christian witness. We realize that not all will practice it. . . . It is exceedingly important to protect and endorse the rights of sincere minorities within our membership to act responsibly in accord with the dictates of conscience with the support of their church."

World Economic Development

"Unless adequate programs under the UN are adopted, the wrath of populations may explode in tragic ways. . . . The agencies of the UN should be the channels for most of the aid shared. . . . All nations in the UN should be challenged to give 1 per cent of their gross national product to under-developed nations. Aid should be allocated on the basis of need and ability to absorb capital rather than on the basis of political or social ideology."

Members of the Youth Fellowship of the High Street Methodist Church of Auburn, Me., spent a day in New York at the United Nations, and other points of interest on Nov. 20, with money which they had raised themselves. Back Row: Lewis Littlefield, Peter Snowe, John McLead, Jr., Lynda Moore, Mrs. Viola McGilvery, Sheila Foss, Mrs. H. Travers Smith, Mrs. Ruth Littlefield, Jim Sargent, David Littlefield, Rev. H. Travers Smith. Middle Row: Charlene MacDonald, Thelma Jillson, Sharon Hanscom, Barbara Reynolds, Joanne Adler, Roberta Fickett, Judy Chaplin, Florence Knight, Jeannine MacDonald, Sharon Faunce, Linda Matthews, Liz Russell, Mary Ann McCormack, Sandra Allen. First Row: Edson Smith, Dick Reynolds, Scott Dean, Jim Hathorne, Stephen Moore, Bruce Taber, Carroll Allen, John Field, Gerald McGilvery.

Preachers' Aid Society
New England Conference
Helps Provide
Pensions
For Retired Ministers
A-N-D
New Funded Pensions
For Younger Ministers
You Can Help Through
Gifts and Bequests
Write or Call
Rev. D. Joseph Imler
Ex. Secretary
581 Boylston St.,
Boston, Mass.

FRIENDS WANTED!
To help MORGAN MEMORIAL
purchase a new truck
or
Help toward its Purchase
REASON?
Many of our trucks are wearing out and replacements are badly needed to keep Goodwill Industries moving along with its work —aiding the handicapped.
Any contribution will be gratefully accepted.

Plan American Seminar To Europe Next Summer

An unusual opportunity to meet with noted scholars and leaders of government, religion and education in Scandinavia, Europe, Russia and the Middle East, is being provided American professionals and businessmen through the American Seminar to Europe, in its Summer 1960 tour program, under the joint direction of Dr. Jerome Davis and Dr. Henlee H. Barnett.

During their recent tours, the group has had a three-hour interview with Premier Khrushchev in the Kremlin and with many other in-the-news leaders. The American group will leave on June 11, 1960 from New York by ship, June 19 by air, for a 9-week extensive visit in Sweden, Finland, Russia, Turkemenia, Uzbekistan, Turkey, Lebanon, Jordan, Israel, England, France and Germany.

Dr. Jerome Davis is an internationally known minister, educator, author, lecturer and world traveler, and has been a Professor of Sociology at Dartmouth College and Yale University. Dr. Davis has led many groups to Europe and Russia. The Seminar's other features afford close views of social, political and economic conditions; getting behind the scenes away from ordinary tourist travel; the opportunity to explore independently their own special interests; all-inclusive expense rates of $1,795 by ship; $1,895 by air. Seminar membership is limited and by application only to Dr. Jerome Davis, 489 Ocean Avenue, West Haven, Connecticut.

Youth Night held at Weston Methodist Church. Members of the Methodist Youth Fellowship of the Senior Youth Council. Left to right: Eric Hoagland, citizenship chairman; Roy I. MacArthur, adult advisor; Chuck Johnson, treasurer; Donna Brown, fellowship chairman; Leslie Rudell, faith chairman; Bob Boutell, outreach chairman; Roy M. MacArthur, vice-president; E. Lee Bothast, youth assistant; Sue Thomas, secretary; and Bob White, president.

View of the altar of the beautiful new Lee Memorial Methodist Church, recently opened at Norwich, Conn.

Speakers at services marking the opening of the new Lee Memorial Methodist Church at Norwich, Conn., on Sunday, Dec. 6. Left to right: Dr. Harrell Frederic Beck, associate professor of Old Testament at School of Theology, Boston University; the Rev. Dr. H. Hughes Wagner, minister of Trinity Methodist Church, Springfield; the Rev. C. Clifford Sargent, minister; and the Rev. Harvey K. Mousley, superintendent of the Norwich District.

Airtex Modern Elastic
STOCKINGS

Lightweight
Comfortable
Invisible

TWO WAY S-T-R-E-T-C-H

Heavyweight for severe cases

For Smartly-Dressed Women
For Well-Groomed Men

For Measure Blanks
Write to

Worcester Elastic Stocking Company

58 Front Street
Worcester, Mass.

Preachers' Aid Society
New England Conference
Serving the Cause
of
Ministers' Pensions
Through 127 Years
Hundreds of Gifts Given
Each Year
Wills Are Made By
Grateful People
You Can Help
Write or Call
Rev. D. Joseph Imler
Ex. Secretary
581 Boylston St.,
Boston, Mass.

Vincent P. Clarke Elected Judicial Council Member

Vincent P. Clarke, Boston attorney, is the newest member of the Judicial Council of the Methodist Church. A resident of Winchester, Mass., he succeeds on this nine-man "supreme court," the late J. Ernest Wilkins of Washington, D.C.

Ten items on the docket of the Judicial Council were considered by this nine-man "supreme court" of The Methodist Church, sitting for its annual session in St. Louis, Missouri, October 15-17, 1959.

Five matters involved episcopal rulings on questions of law. Four were petitions for declaratory decisions. There was one petition for a re-hearing.

The election of a president of the Council to succeed the late J. Ernest Wilkins of Washington, D. C., was deferred until the court sits in Denver next April.

Vincent P. Clarke, a Boston attorney, who was the first lay reserve member of the Council, officially succeeded Mr. Wilkins as a member of the Judicial Council at this St. Louis meeting. Mr. Clarke, however, is no stranger to the Council having been a member from 1939 to 1948. Since then he has been a reserve member.

The new Council member is president of Boston's famous Morgan Memorial; is a director of Goodwill Industries of America; a trustee, secretary of the corporation and a member of the executive committee of Boston University, his alma mater; and a trustee and executive committee member of the New England Deaconess Hospital. He has also been president and is now secretary of the Boston Wesleyan Association which publishes ZIONS HERALD, oldest U. S. Methodist periodical.

An official report of the actions taken by the Judicial Council at the St. Louis meeting, written by the secretary, the Rev. Dr. Ralph M. Houston, Hempstead, N. Y., follows:

Three of the petitions for declaratory decisions were postponed. The petition from the Virginia Annual Conference on questions related to retirement and the payment of pension claims was postponed until more information could be received. The petition from Southern Methodist University and the petition from the Southwest Texas Annual Conference, both related to the status of a Methodist minister appointed to the faculty of a theological school in view of certain rulings of the Social Security Administration, were postponed for further study and hearings. The Council accepted jurisdiction in these matters and will issue decisions upon them at its next meeting in April, 1960.

Uphaus Sentenced

(Continued from page 5)

"Why shouldn't I have gone to learn what those people believe, what they are thinking?" he asked. "How are we going to convert Communists to our beliefs if we don't talk with them, argue with them?"

Dr. Uphaus said his main joy in life was to preside over "a disputatious meeting." That was the idea behind the summer sessions of his World Fellowship body at Conway, N. H.

At Conway, he says, he has brought together "people who have nothing in common."

His creed, he says, is that of Charles and Eugenia Weller, both now dead, who founded World Fellowship in the Nineteen Thirties. It is this: "Any idea, or set of ideas, that moves a considerable number of people to organize and work for improvement of life on this earth is a faith."

Dr. Uphaus has never sought an easy path through life, and he never has had one.

He was born Nov. 27, 1890, on a farm near Muncie, Ind. His parents were members of the Evangelical Association Church, a minor Christian sect. He worked his way through Earlham College, a Quaker institution at Richmond, Ind., and Indiana University, to a Bachelor of Arts degree in 1917.

Rejected by Army

He attempted to enlist in the Army in 1917, but was turned down for physical reasons.

He always had been interested in questions of religious faith, science, and philosophy, he says, and this finally evolved into a conscientious conviction against war.

Dr. Uphaus said he felt he needed more educational background for what he had decided would be his life work —religious teaching. So he matriculated at the Yale Divinity School in 1921. He received his Master's degree there the next year and his doctorate in 1925.

He was a Professor of Religious Education at Vanderbilt University's School of Religion for three years after graduation from Yale.

He was propounding increasingly liberal views of the Christian's duty in a materialistic world, but it was not until 1930 that he had his first conflict with authority.

He was asked to resign his religious professorship at Hastings, Neb., College. Six fellow professors felt so strongly about the incident that they resigned with him.

Dr. Uphaus returned to Yale as a Professor of Religion and Higher Education.

Meanwhile the New Deal was flowering and Dr. Uphaus forsook academic life to become executive secretary of the National Religion and Labor Foundation. This was an organization, he explained, that tried to bridge the gap between organized labor and the churches.

In 1951 and 1952 he was director of the Mid-Century Conference for Peace. Then in 1953 he took over the executive directorship of World Fellowship.

Dr. Uphaus was married in 1938 to Ola Hawkins Dudley, who had been a missionary in China for the preceding seventeen years. They have no children.

Dr. Uphaus is deeply satisfied with his work. Others may consider his life misspent. He obviously does not.

New Hampshire Conference Northern District Elects

The Rev. Ray H. Cowen, was elected president of the Northern District Conference of the New Hampshire Conference of the Methodist Church at a meeting held at Milan, N. H., last September.

Other officers elected were the Rev. Robert A. Harris, secretary-treasurer; the Rev. Maurice H. Porter, secretary of Missions; and the Rev. Robert A. Harris, director of youth work.

The committee on ministerial training and qualifications: the Rev. Ray H. Cowen, chairman; the Rev. William J. Davis, the Rev. Robert A. Harris, the Rev. Lewis H. Moulton, the Rev. Paul A. Stauffer, and the Rev. William T. Wallace.

Chairman-secretary committee on evangelism: the Rev. Lewis H. Moulton; lay vice-chairman, James R. Lytle. Northern district leaders of the conference board of evangelism: Donald R. Chase, the Rev. Ernest R. Drake, James R. Lytle and the Rev. Lewis H. Moulton.

Named to the spiritual life committee of the District Woman's Society of Christian Service, Mrs. Richard Potter of Groveton, secretary, and the district superintendent, the Rev. Ray H. Cowen; three pastors: the Rev. Faith A. Chandler, the Rev. Donald H. Gustafson, and the Rev. M. Harold Legrow. Three laymen: Roger Bergeron, Ibrey Gilbert and Robert Murphy; and three young people of the district: Kendra Boyden, Tilton; Phyllis Gilbert, Suncook, and Linda Haynes, Colebrook.

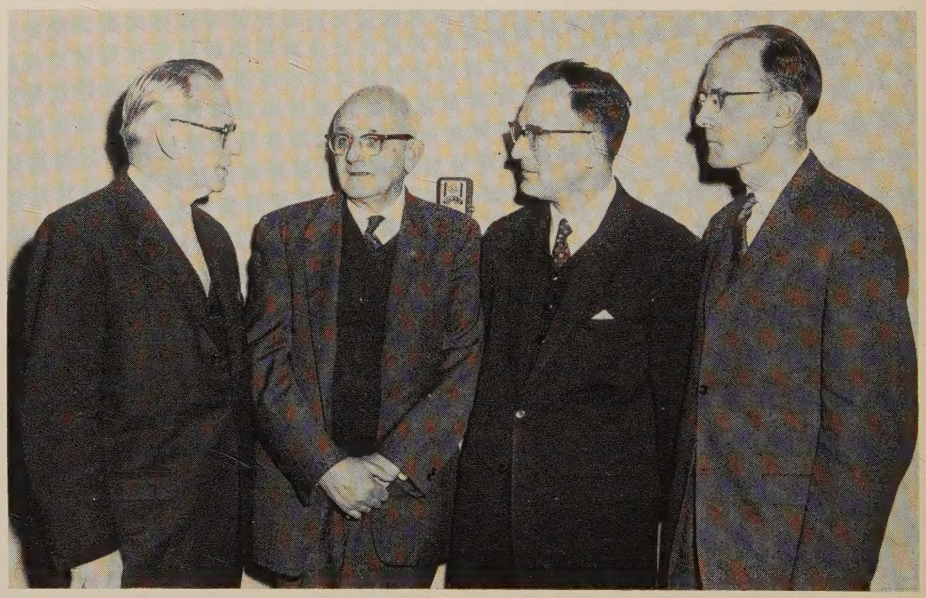
District reporter for ZIONS HERALD and other papers: the Rev. William J. Davis, Box 238, 7 Bridge St.; committee on resolutions, the Rev. James F. Quimby, and the Rev. Curtis W. Smith.

Committee on nominations: Bruce E. Berry, the Rev. John D. Cornelius and the Rev. Quentin L. Hand, secretary.

Reports were given by Miss Judith R. McCausland, executive secretary of the New Hampshire Board of Education; the Rev. Faith A. Chandler, the Rev. Edward A. Milley, Mrs. Arthur P. Miller, James R. Lytle, Dwight Styles and the Rev. James F. Quimby.

The Rev. Mr. Cowen announced that Lyle W. Fish lay leader of the Franklin Church had successfully completed his requirements for his local preacher's license. Dr. Thomas Carruth, General Board of Evangelism, Nashville, Tenn., spoke on "Total Prayer for Total Commitment."

For 128 years the Boston Wesleyan Association, including some of the outstanding Methodists, leaders in the civic life of their respective communities and in their various businesses and professions, have published Zions Herald, the nation's oldest Methodist magazine. Here are five of the 20 members: Arland A. Dirlam, Vincent P. Clarke, Arthur Gregorian, Loring W. Powell and Henry W. Webster.



Speakers at the 136th anniversary dinner of Zions Herald at Copley Methodist Church on Dec. 14. Left to right: Bishop John Wesley Lord, Dr. Loyd Worley of Hartford, Conn.; Bishop Sante Uberto Barbieri of the Latin American Central Conference and Dean Walter G. Muelder of the School of Theology of Boston University.

Annual Conference Dates Announced

The dates of the annual conference of the Boston Area of the Methodist Church have been announced by Bishop John Wesley Lord as follows:

New Hampshire, May 18-22, Main Street Church, Nashua, N. H.; Maine, May 25-29, Skowhegan, Me.; New England Southern, June 2-5, South Church, Manchester, Conn.; and New England, June 8-12, Boston University.

GET YOUR

Methodist Weekly Church Bulletin

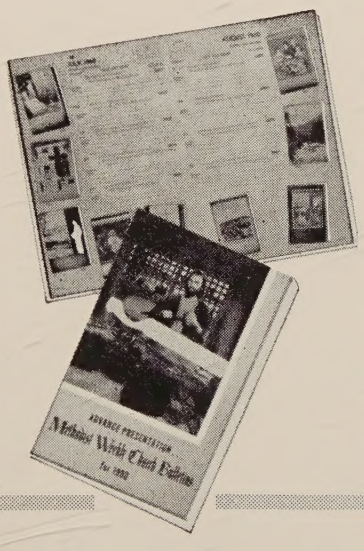
CATALOG

For Practical Helps Every Sunday!

To help the minister plan his sermons, the Methodist Weekly Church Bulletin Service provides him with an advance catalog which lists the general subjects of each of the year's bulletins, the Methodist board from which information on each subject is available, and has space for the minister to make notes for each Sunday of the year. Also included are hints for mimeographing your bulletins. Among the many other features of the Methodist Weekly Church Bulletin Service are:

- Beautiful bulletins every Sunday
- Christmas, Palm Sunday, and Easter bulletins in full color
- Extra quantities of Christmas and Easter bulletins may be ordered at the regular rate
- Art sheets for use on bulletins are provided *free*
- Costs only $1.10 per hundred

Send for your free bulletin catalog today and see how the Methodist Weekly Church Bulletin Service can save you time, effort, and money. You, too, will want to subscribe to this excellent service. Remember, these bulletins arrive regularly and without fail—always one month in advance. Minimum order, 50 per Sunday. Order in multiples of 50 per week and 60 days in advance. (AP)
Per hundred ...*postpaid*, $1.10



Cokesbury

RETAIL DIVISION of THE METHODIST PUBLISHING HOUSE

Since 1789

Atlanta 3 • Baltimore 3 • Boston 16 • Chicago 11
Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Los Angeles 29 • Nashville 3 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2

Please send me *free* the Church Bulletin Catalog

SEND TO _____

Street _____

City _____ ( ) State _____

Explore Your Methodist Heritage on a BOAC European Tour

Join one of the nine congenial Methodist groups leaving New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in England, Scotland, Austria, Germany (where you'll see the famous **Oberammergau** Passion Play), Switzerland, France. Visit the birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion. 6 countries...24 inspiring days.

Methodist Heritage Tours $1145

Including BOAC Economy round-trip from New York. Go Now, Pay Later Plan available.

Nine convenient departure dates from June 3 through September 16. For an interesting, descriptive folder, use the coupon below.

ARDSLEY TRAVEL BUREAU

467 Ashford Avenue
Ardsley, New York OW 3-0461

Name .....

Street .....

City ..... Zone ..... State .....

Preachers' Aid Society
New England Conference
Dedicated to the Cause of Ministers' Pensions

— You Can Help —

By Gifts, Bequests, Memorials
Put This Society In Your WILL

Remember Those
Who Served You And The Church

Write or Call
Rev. D. Joseph Imler
Ex. Secretary
581 Boylston St.,
Boston, Mass.

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A77.

E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
Represented in New England by:
FRANK OMERSO
6 Avon Lane Natick, Mass.
Phone: OLympic 3-7212

FEDERAL ENGRAVING CO.

DAY and NIGHT SERVICE

Call LIBERTY 2496-2497

15 EAST ST. • BOSTON, MASS.

July 60
Libr. Nazarene Th. Sem.
Box 6076
Kansas City 10, Mo.